Peace of his Kingdoms, we be but willing to meet him half way by abating voluntarily our mutual heights and heats, I know not why *Prerogative*, and *Liberty*, *Royalists* and *Parliamentarians*, *Episcoparians* and *Presbyterians*; (yea, and some *subdivisions* lower than these) may not be made *friends*, and enjoy *peace*, *concord*, and *communion* too with one another, without any *violence* to their *principles* and *consciences*. For indeed, all our jarres proceed from inordinate *taking* on all sides; and if we would but *give back mutually* what we have *incroached* upon one another, some by *old moth-eaten customs*; and others, by *novel constitutions*; I think we, that joyntly give thanks, *That our gracious Sovereign is come back again to his own house in peace*, may (both make a more *thrifty bargain* by the change in reference to our several interests, than *Mephibosheth* would have done; and withall) contribute much to the settlement of that *peace*, whereunto both his *Majestie* and *we* are joyntly restored. In order whereunto; I would humbly propound only this expedient (were I worthy to be heard in so weighty a matter) That his *Royal Majesty* would be pleased to consult some of the most moderate, and least byassed men of all sides, and accepting their *concessions*, and setling them; decide the remaining *differences* in an *indifferent Synod*, from whence I despair not of a good *success*, except *God* deny a *blessing*; which to prevent, we must pray hard, to the *God* of *Kings*, and *Parliaments*, and *Councils*, and *Synods*, that he will direct all their hearts, and *guide their feet into the way of peace*. Amen.

FINIS.

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A SERMON PREACHED AT *PAVLES-CROSSE* the second day of *June*, being the last Sunday in EASTER Terme. 1622.

UNIVERSITY LIBRARY CAMBRIDGE

BY THOMAS AILESBVRY Student *in Diuinitie*.

HIERON. in MATTH.

Quoties diem illum cogito, toto corpore contremisco.

LONDON,
Printed by *George Eld* for *Leonard Becket* and *Robert Wilson*, and are to be sold neere the Temple Church, and at *Graies Inne* new Gate. 1623.

2256:07

TO THE RIGHT HONORABLE LORD, AND REVEREND FATHER in God, *IOHN*, by diuine prouidence *Bishop of* LINCOLNE, *Lord Keeper* of the Great Seale of ENGLAND.

OF all created things (*Right Honorable*) which doe in their kinde set forth the Creators greatnesse, *Cœli enarrant*, &c: And in the firmament the Heauens glory; the Sunne, *In Sole posuit tabernaculum suum*: And in the Sunne these three, *The glorious light, piercing beames*, and *refreshing*

heat thereof draw with them moſt admiration.

Man an earthly Sunne, amazeth man to conſider what is in man: But when theſe three, *Learning*, *Vertue*, and *Honour*, meet in one man, as in one *Center*, who can but admire, who can but to ſuch a man owe, and tender all *obſeruancie*?

From hence is that *Scitum* of a knowing man; *Honorem eſſe eſcam, Doctrinam hamum, Virtutem rete amoris.*

But *quorſum iſta*? Say that all theſe (as all muſt ſay who will ſpeake the truth) not onely are, but doe after a goodly proportion ſhine in your Lordſhip; ſhall it not be ſaid preſumption in me (who am as yet but a twig of the *Leviticall* Tree.) to offer my fruits (which may ſeem perhaps but *leaues*,) and that firſt of all to your Selfe, who are ſo firme, ſo fruitfull, and ſo profitable a root, both in our Church, & Common-wealth?

Yet becauſe both Church, and Common-wealth doe truly ſay that of You, which *St. Bernard* hoped he might ſay of his *Eugenius*,

genius, In te facta est mutatio, non de te; nec priori statui tuo successit promotio, sed accessit: I repaire to your Lordship, though I bring no more to you then *Noahs Doue* did to him; *A little branch in my mouth*; being very sensible, that seeing it sprang from a tree in Gods garden, that the onely putting forth of your hand may not onely take me that bring it into the *Arke*; but giue to it growth with a plenteous blessing; which being all my suit to your Lordship;

I humbly beseech the God of heauen, to assist you with his grace, *fœliciter currere, ac fœliciùs in Christi pietate consummare*, to the great good of Church, and Commonwealth here, and to the vnspeakable good of your owne soule, and body hereafter.

Your Honours vnfainedly deuoted in all obseruance, and dutie,

THOMAS AILESBVRY.

TO MY MOST worthy Friend.

SIR:

Rati est cui multum debes, ei plurimum velle debere: *All that know me, know that I owe you much more then my selfe: And God the searcher of the heart, is priuie to my gratefull acknowledgement thereof.*

I dare not expresse your kindnesse, nor your name: for I am well acquainted how pleasing it is to you to doe well, and vnpleasing to heare thereof: hauing learn't with Seneca: *That,* Qui dedit beneficium, taceat; narret qui accepit.

The knowledge of the ill successe of hiding Talents in the Earth, and your especiall desire to read, as well as to heare; haue moved me to suffer this Sermon to be printed. The good therein is Gods, and his grace working in me: The perfection is his, the imper-

imperfection mine owne : For wee haue this treasure in earthen vessells.

My chiefe intention was to please God, and to ayme at his glory : But I know not how, an affection of humane affectation hath interserted it selfe : As that man thinking to satisfie nature with food, vnawares offendeth in gluttony. Per expositionem patefeci dona ; per confessionem detego vulnera : *In my Sermon I layd open what Christians are to practise ; and in this confession what in me they are to pardon. God giue a blessing to mine indeauours, and a pardon to mine infirmities, and multiply his grace vpon you, and yours in this world ; that when these temporary meanes faile, you may bee receiued into the euerlasting habitation.*

Your Seruant in Christ Iesus,

Thomas Ailesbury.

Faults escaped in printing, which the Printer prayeth the courteous Reader to correct with his Pen ; the Author being absent.

Fol.	Lin.	Fault.	Correction.
5.	23.	pasturing	pastoring.
9.	22.	*arescet*	*arescit.*
25.	1.	And the	and that the.
29.	5.	caught into	caught vp into.
29.	27.	Ea-	Eagles.
36.	18.	*	§
34.	1.	but speciall	but by speciall.

A SERMON PREACHED AT Paules-Crosse.

LVKE 17. verse 37.

Vbicunque fuerit corpus, illuc congregabuntur & Aquilæ.

Whereſoeuer the body is, thither will the Eagles be gathered together.

THAT *Adam* did eat of the fruit of the forbidden tree, by faith we conſtantly beleeue it, by experience we wofully lament it. But the [a] *ſpecies*, or kinde of fruit that he did eat; if it were a Pomegranate, or a Fig; if it were a Grape, or an Apple, holy Scripture hath not expreſſed. The ſubſtance of his fault,

[a] *Habet curioſam cognitionē, & adhuc incompertam. Pererius in Gen. lib. 3. q. 2.*

that he did eat, is recorded; but the circumstance, what kinde of fruit he did eat, is not at all reuealed. That lawlesse eating hath occasioned a lawfull iudgement; which Christ in the Gospell hath positiuely declared; but the time when, and place where that iudgement shall be, is not by him in any place discloſed: And therefore when his Disciples would haue prest him to it, by a bold, and curious question, *Where shall it be Lord?* our Sauiour in my Text shapeth such an answer, that needs an explication: Intimating thereby Gods counsels to be as deepe waters, which mortall men may not thinke to draine in the hollow of their hands. *Vbicunque fuerit corpus* (saith hee) *whereſoeuer the body is, thither will the Eagles be gathered together.*

Dauid propheſied of Christ,[b] *Aperiam in parabolis os meum:* that his lips should distill parables. In this Text in part his propheſie is fulfilled: And parables haue in them what *Fulgentius* generally applyeth to the Scriptures; [c] *Et quod robuſtus comedat, & quod parvulus ſugat:* Meat for the great ones, milke for the weake ones: And that of [d] *Gregory* agreeth with euery parable; That which may nouriſh the little ones, *habet in publico*; That which ſuſpendeth with admiration the profoundeſt wits, *ſeruat in ſecreto:* It is a deepe, and yet a shallow Ford: *vbi Agnus ambulet, vbi Elephas natet*; where the Lambe may wade, the Elephant may swim: Therein are myſteries to exerciſe the prudent, and hiſtories to giue vnderſtanding to the simple.

b *Pſal.* 78. 2.

c *In Scripturis abundat; & quod robuſtus comedat, & quod parvulus ſugat,* Fulgent. ſer. de Confeſſor.

d *Diuinus ſermo, ſicut myſteriis prudentes exercet: ſic plerunque ſuperficie ſimplices refouet: habet in publico vnde parvulos nutriat, ſeruat in ſecreto vnde mentes ſublimium admiratione ſuſpendat.* Greg. epiſt. ad Leandr. affix. fronti Moral. in Iob.

Some

Some parables the holy Ghost [e] in the Scripture hath written within, and without: expressed, and expounded; and that partly by Christ himselfe: as that of the seed, and some others; and partly by the Apostles, but chiefly by Saint *Iohn*; who was both *scriptor*, and *interpres*, (as learned [f] *Tonstall* styles him) he thought not fit to passe ouer the sayings of our Lord *surda aure*; but recorded what our Sauiour spake; expounded what he recorded: For a view whereof take these ensuing particulars.

[e] *Intus & foris. Greg. hom. 9. in Ezech.*

[f] *Tonstall. lib. 1. de Eucha.*

expressed.	expounded.
Ioh. 2. 19. *Destroy this Temple, and in three dayes I will raise it.*	Ioh. 2. 22. *This hee spake of the Temple of his body.*
Ioh. 6. 55. *For my flesh is meat indeed, and my blood is drinke indeed.*	Ioh. 6. 63. *It is the spirit that quickneth, the flesh profiteth nothing.*
Ioh. 7. 38. *He that beleeueth on me, out of his belly shall flow riuers of running water.*	Ioh. 7. 39. *This hee spake of the Spirit, which the beleeuers should receiue.*
Ioh. 12. 32. *And I, if I be lifted vp, will draw all after me.*	Ioh. 12. 33. *This he spake, signifying what death he should die.*

Now as we are happy in these infallible expositions of Christ, and his Eagle: so hence are our teares; that this Text (a parabolicall prouerbe)

hath deserued that worth, twice to be recorded by two seuerall Euangelists; and yet not once to be illuminated by any diuine exposition. Insomuch that the g bread thereof, that is, the meaning, is to be eaten in the sweat of our studies. I may say of it, what h *Hierome* did of the seuen short Epistles of the foure Apostles; tis mysticall, and succinct: *brevis pariter, & longa*; short, and yet long: *brevis in verbis, longa in sententijs*; short in words, long in the diuers, but not aduerse expositions thereof: And of them I shall deliuer none other then those, which the ancient Eagles of the Church haue deliuered; and which may methodically be reduced to foure generall Expositions: In the progresse whereof, O God my Redeemer, that *hast the key of Dauid, openest where no man shutteth; shuttest where no man openeth:* Thou that openedst thy mouth in parables, open the mouth of mee the speaker; that this parable may at this time be opened to this Assembly.

g *Obtecta & clausa sunt omnia; in sudore tamen vultus nostri edamus panem. Aug. in Psal 77.*

h *Hieron. ad Paulin.*

The first Exposition.

I. THe first that occurres vnto me (and for the Authors antiquitie first to be discussed) is i *Origens*, who hath sensed the bodie to be the Church; the Eagles the Doctors; the gathering together, *sensus*, and *consensus*; the harmonie, vnitie, and consent in points of faith. And to that in k *Matthew*, this is very probable: where

i *Origen. tract. 30. in Matth.*

k *Matth. 24. 28.*

where Christ premonisheth his Disciples; *Take heed that no man deceiue you*, vers. 4. *Many shall come in my name, saying, I am Christ, and shall deceiue many*, vers. 5. *Many false Prophets shall arise, and deceiue many*, vers. 11. Then our Lord prescribes rules how to auoyd them: *If any man shall say, Loe here is Christ, or there is Christ, beleeue it not*, vers. 23. If they shall say, *Ecce in deserto*; behold he is in the desart, *Goe not forth: behold he is in the secret chambers; beleeue it not*, vers. 26. Then hee demonstrates as it were with a finger, where he is, that is, where the Eagles are: marke their flight, it guides you to the light: for *vbicunque fuerit corpus, &c.*

Secretæ Scripturæ rectè Solitudines appellantur: Scripture secretly expounded is a secret wildernesse. *Basilides* (saith *Origen*) tells me Christ is here: *Marcion*, he is in the secret chambers: *Valentinus*, behold he is in the desart: and bring Scripture with solitarie expositions to confirme their singular opinions. But I beleeue them not, [s] and repaire for the Catholike veritie to the Church, where the pasturing Eagles are.

No Scripture (saith [t] *S. Peter*) is of a priuate interpretation; which is to be vnderstood, not *ratione personæ*, but *ratione modi*: A priuate man may expound, but not in a priuate manner; by stamping new expositions vpon holy writ, diuers *ab Ecclesiæ consortio* [u]. It is profane to eat the Paschall Lambe out of this house; to gather the flowers of interpretation without the limits of the Churches garden. If any Father, or Doctor, shall

[s] *Sed nos illis credere non debemus, nec exire à prima, & ecclesiastica traditione, nec aliter credere; nisi quemadmodũ Ecclesiæ tradiderunt nobis. Origen: vt supra, & tract. 29. sub fine.*

[t] 2 Pet. 1. 20.

[u] *Quicunque extra hanc domum agnum comederit profanus est: Si quis in arca Noe non fuerit, peribit regnante diluvio. Hieron. epist. ad Damas. pap.*

shall broach any solitarie exposition against the Torrent of the Church; we reiect it; [x] it being the property of the faithfull, to receiue the Eagles with the body; the Doctors with the Church; and not to forsake the faith of the Church with the Doctors.

Ex personis probamus fidem, an ex fide personas? Doth the faith depend vpon the persons; or the credit of the persons vpon the faith? We ought therefore to embrace, what the Church holdeth; The Church to hold, what the Apostles haue deliuered; The Apostles hauing deliuered, what Christ taught; who taught nothing but what he receiued of the Father; as [y] *Tertullian* iustly prescribes.

Origen himselfe, whose house was * *illustrata martyrio*, famous for martyrdome, himselfe adorned *totius doctrinæ magnificentia*, with all the magnificence of learning; yet when hee began to set on foot priuate *Tenets*, and *Glosses*: [z] As, that the paines of the damned should not be eternall; and that Christ should be crucified in the ayre againe for the deuils; as he was on earth for man; herein we reiect this Eagle, because hee was not gathered to the body.

Tertullian a worthy Ancient, famous for his Apologies for the Christians; for his writings for the Christian faith; whom *S. Cyprian* reuerently esteemed as his master; yet when this Eagle began to doate in his old age vpon the dreames of *Montanus*, and his associates; who held themselues equall to the Apostles in diuine reuelations;

x *Nouerint Catholici se cum Ecclesiæ Doctores recipere; non cum Doctoribus Ecclesiæ fidem sé deserere debere. Vincent. Lyr. contra Nouat. c 23.*

y *Quod Ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo accepit, sine dubio tenendum. Tertull. præscript. aduers. hæreses.*

* *Vincent. Lyr. vt supra.*

z. *Origenes in aere dominum gloria pro dæmonibus impudenti crucifigit mendacio. Bernard. ser. 54. in Cant.*

Vincent. Lyr.

Da magistrum.

ons; we say; *Hic magister non tenetur*; and herein reiect this Eagle, as gone out from the body.

But when the lightning shall shine from the East vnto the West, when the West and Easterne Eagles, the Doctors of the Greeke, and Latine Church shall meet in one harmonicall center of agreement; as they did in the foure first Generall Councels; we thinke it more then common insolencie to dissent from them: But when the lightning hath shone in the West, and darkenesse vpon the face of the East: and when the Westerne Eagles shall decline from the Church, wee leaue those, and cleaue to them that are gathered to the bodie.

S. Hierome in his time complaines to *Damasus*, how the [a] Eagles of the East had degenerated: nothing but weeds, sowre grapes, thornes, and thistles growing in their garden: therefore hee had his recourse to the Sunne, that then shone in the Westerne Church: not the depth of the seas, not the length of the earth, could separate him from this light, for sayes he, *Whereſoeuer the body is, thither will the Eagles be gathered together.*

But as his complaint was of the corruption of the East; we iustly resume it, bewayling the now declined estate of the Westerne Church: That the Eagle of Rome, the Patriarke of the Occidentall Church, hath taken her flight from her body; lamentably musing with the Prophet; *How is the faithfull Citie become a harlot.* Rome, ancient Rome, [b] famoused more for thy religion, then conquests: sacked thou art of thy pretious margarite

a *Hieron. ad Damas. pap. teſtatia vaſa, vel lignea. Non vaſtitas Elementi liquentis, & interiacens longitudo terrarum &c. Nunc in Occidente Sol Iuſtitiæ oritur, in Oriente Lucifer ille, qui ceciderit, poſuit thronum ſuum. Idem vt ſupra.*

b *Latius præſideres religione divina, quam dominatione terrena. Leo in Natal. Apoſtolorum Petri, & Pauli, ſer. 1.*

garite of faith, and veritie: That thy Pope is [c] *alius à Christo*, another from Christ, we doubt not: But if *alius ab Antichristo*, another from Antichrist, we deseruedly call it into question.

The like complaint make we of the inferiour Eagles of Rome, of their new deuised expositions to vphold their drooping, and dying cause: To instance but in one, (who is in stead of all) Cardinall *Bellarmine*, who hath translated Christ into the Pope: That Stone, that corner Stone, that pretious corner Stone, and sure foundation, which [d] *Esay* the Prophet foretold: and [e] *Peter* the Eagle applyed vnto Christ, [f] *Bellarmine* hath squared it for the Pope: He can conuert *omnes* into *solos*: Christ saith of the Chalice, [g] *Drinke you all of this*; that is, (saith hee) [h] the Priests alone: and *manducationem in Monarchiam*; [i] *Peter kill and eat, ergo Peter* was Head of the Church: Therefore wee reiect this, and such Eagles; because they haue not kept them to the body.

And hereby we descry the Brownists, and Separatists to be no Eagles: those erring starres that haue no fixed motion in the Churches *orbe*; who in stead of resorting to the body, doe cut off themselues from vs by a schismaticall rent.

[k] *S. Chrysostome* obserueth, that our Sauiour saith not, *exite*; but *nolite credere*: goe you out; but beleeue them not: But like an expert Captaine, prohibites all excursions from the Churches bounds, *nolite exire*, goe not out: Beleeue them not, auoid heresie: Goe not out, take heed of schisme: Say our Church be deformed, yet shee

c *Reverendiss. Episcopus Winton. in respons. Apol. pro Iuramento Fidelitatis contra Bellar.*

d *Esay* 28.16.
e 1 *Pet.* 2.6.
f *In Histrionica sua præfatione affix in fronte lib. de Rom. Pontif.*
g *Matth.* 26.27.
h *Clarissimè patet verba illa ad solos Apostolos pertinere. Bellar. de Sacram. Euchar. lib.* 4. *c.* 25. §. *Refiat igitur.*
i *Acts* 10. 13.

k *Expos. in Matth* 24.

shee is not infectious: Say the chaffe is mingled with the wheat; Do we for the chaffes-sake forsake the threshing floore of the Lord? Saint [1] *Gregory* notes, that our Lord in the Gospell ioynes salt, and peace together; * *Haue salt with your selues, and peace one with another: Sal sine pace, non virtutis est donum, sed damnationis argumentum.* Let your salt of doctrine season the Church with a peacefull vnion: for the one without the other, is not virtuous, but vitious.

[1] *Greg pastoral. part. 3. admonit. 23.*
* *Mark. 9. 50.*

But most of all that Father, Bishop, Martyr, *S. Cyprian*, in that admirable Treatise of his, *De vnitate Ecclesiæ*, hath battered this forlorne error: [m] The vnitie of the Church he that holdeth not, doth he thinke he holdeth the faith? Many beames issue from the Sunne, yet but one Sunne: diuers Riuers streame from the fountaine, yet but one head: many branches arise from one root, yet but one tree; breake off a branch, *fractus germinare non potest*, it withereth, it dyeth: separate a Riuer from the fountaine, *præcisus arescet*, it dryeth vp: and so no hauing of God for our Father, vnlesse we take the Church for our Mother.

[m] *Hanc vnitatem qui non tenet, tenere se fidem credit? Solis multi radij, sed lumen vnum. Rami arboris multi, sed robur vnum: de fonte vno rivi plurimi defluunt, numerositas licet diffusa videatur, vnitas tamen seruatur in origine. Cypr. de vnit. Ecclesiæ nu. 4.*

Let not *Novatian* a Separatist boast of his morall gifts, and rectitude of faith, which otherwise may be in him: *Christianus non est, qui in Ecclesia Christi non inest*: He is no Christian, that is not in the Church of Christ: He may giue all his goods to the poore, and his body to be burned, yet * *occidi potest, coronari non potest*: If he die without the Churches limits, killed he may

* *Non erit illa fidei corona, sed pœna perfidiæ. Id. ib. nu. 12.*

be, crowned with martyrdome he cannot be. Hitherto *Cyprian*. Certes this sequestration sheweth them to be no Eagles, who are not gathered to the body. All this while haue I fought vnder *Origens* banner; I leaue him now, and proceed to the second exposition.

The second Exposition.

AND thats of [n] *Hierome*, and [o] *Theophylact*, who conceiue by *the bodie* to be meant Christ suffering, and dead vpon the Crosse: by *the Eagles* the Saints, whose garments are washed in the blood of the Lambe: and by the *gathering together*, the efficacie of his passions: *Where soeuer the dead body is*, as *S. Matthew* hath it; and in *Iob*, *Where soeuer the wounded*, or *slaine is*; which reading *Theophylact* keepeth, not ὅπου τὸ σῶμα, but ὅπου τὸ πτῶμα; to which also [p] *Beza* doth assent, not the body, but the carcasse, to which the Eagles are gathered.

Holy Scripture proclaymeth that Christ suffered, that Christ died for vs vpon the Crosse: witnesse the [q] Tormentors, that abstained from breaking of his leggs, because he was dead already; witnesse *Ioseph* of [r] *Arimathea*, that petitioned to *Pilate* for his body, wownde it in linnen cloathes, laid it in a graue, which was signed with the common signet, where it abode three dayes till the resurrection: witnesse himselfe, *he bowed his head*, (saith the Scripture) *and gaue vp the Ghost*:

n *Hieron. Commentar. in Matth.*
o *Theophyl. in loc. Filius hominis propter nos mortuus est in casum positus. Matth. 24. Iob 39. 29.* באשר חללים a radice חלל which signifies to wound or kill.
p *Hæc lectio magis accommodata similitudini carniuoris auibus sumptæ. Beza annot. in loc.* 1. *Cadauer.*
q *Iob. 19. 33.*
r *Matth. 27. 58.*
s *Iob. 19. 30.*

Ghost: He bowed himselfe, whom the Crucifiers could not bowe; and gaue vp the Ghost, gaue it vnto his Father, who gaue it vnto him. *Quod amittitur necessarium est, quod emittitur voluntarium:* In amission the act is necessarie, in emission voluntary: *Quis ita dormit quando voluerit, sicut Iesus mortuus est quando voluit?* Who could euer fall asleepe so when he would; as Christ died when he would? [t] *Quis ita vestem deponit, quando voluerit, sicut Iesus mortuus est quando voluit?* Who euer laid aside his garment so, when hee would, as Christ stript himselfe out of his flesh, when he had a will so to doe? *Quis ita cum voluerit abijt, quomodo Christus cùm voluerit, obijt?* Who so willingly departed any whither, as Christ out of this world, when he saw his time? according to that prediction of *Esay, Oblatus est, quia voluit:* whereof *S. Bernard* giues the reason; *Ipse oblatio, & offerens;* He was the Priest, and the Host; the sacrifice, and the Sacrificer: *Natus est,* and *datus est, passus est,* and *mortuus est:* no reason of his birth, and death, but his charity that made him will; his will answerable to his charitie.

Ambrose.

t *Aug. tract. 119. in Ioban.*

In the [u] 40 Psalme: *Sacrifice, and burnt offering thou wouldst not haue, but a body hast thou ordayned me:* which latter clause though it answer not the Originall; yet the * Septuagint so translate it; the Apostle to the [x] *Hebrewes* so quotes it; and [y] *S. Augustine* so reads it.

u *Psal. 40. 8.*

* σῶμα δὲ κατηρτίσω μοι.

x *Heb. 10. 5.*

y *Aug. enarrat. in Psal. 39.*

A body hast thou ordayned me: a true body, not a phantasticall, as *Manicheus*; a terrestriall, not

a celestiall body, against *Valentinus*; a body that might really suffer, and not appeare to suffer, against *Hilary*; a body like vnto our body, because the Host of our redemption was to be, *& nostri generis socia, & nostræ contaminationis aliena*, sayes [a] *Leo*; like vnto vs in nature, for whom he suffered; vnlike vnto vs in sinfull nature, for which he suffered.

Lib. 10. de Trin.

[a] *Ser. 3. in Nat. Domini.*

The Deity was impatible; no passion, no sorrow, no griefe, could fasten vpon the Godhead: the sting of death could not pierce the diuine substance: God could not suffer, could not be wounded, could not be nayled to the Crosse, could not dye; [b] therefore *suscepit ex nobis, quod posit offerre pro nobis*; He tooke that of vs, that hee might offer for vs: a body capable of the Crosse, of the passions vpon the Crosse, of the death of the Crosse.

[b] *Cum mortis aculeum non posit accipere natura Deitatis; suscepit tamen nascendo, &c. Leo ser. 8. de Passione.*

He tooke it, and he offered it, like vnto the Moone, *acceptam refero*, all the light receiued from the Sunne by reflection, shee communicates vnto vs inferiour creatures: *Verbum caro factum est*, the Word was made flesh, there he tooke it; and that flesh went the way of all flesh, for hee died; and so offered a body, that might, and did suffer; a body that might and did dye vpon the Crosse: His natiuitie was *præludium passionis*, a passage to his passion: Borne hee was, that hee might liue; liue that he might worke; worke that he might suffer; suffer that he might die; die that we might liue, and be borne againe: and so came he from heauen to the wombe, from the

wombe to the Cratch, from the Cratch to the Crosse, from the Crosse to the graue: And thus σῶμα was turned into πτῶμα; a body into a dead body, *He died for vs.*

And though by death Christs body was without soule; yet not without God. The soule for a time was parted from the body; The Godhead neuer was distracted either from soule or body: The dissolution was in one of the natures, not of the natures: for if the natures had beene diuided, there had beene a double subsistence; and so by consequence a double person, which was the Heresie of *Nestorius*: The Godhead is wedded to the Humanitie without all possibilitie of diuorce: Our Sauiours soule in his Agonie, felt not the presence of the Godhead; yet *non soluit vnionem*, though *subtraxit visionem*; the vision was eclipsed, the diuine vnion was not dissolued: The bodie in the graue enioyes not the soule; yet though the soule departed, the vnion was not parted: The passion of Christ (saith *S. Austen*) was the sleepe of his Diuinitie: and by the like proportion may I say, The death of Christ was the sleep of his Humanitie: yet heres the difference; In the passion, the Humanitie was forsaken of the Deity, but apparently; the body of the soule really: Life was separated, yet the *Hypostasis* remained. So great is the vnion betwixt God, and man, *Vt nec supplicio possit dirimi, nec morte distingui*; That neither death, nor passions could breake it asunder.

Vnio naturarum indissolubilis.

Leo.

Leo.

The Schoolemen obserue, that there is *Vnum*

per vnitatem, and *vnum per vnionem*, The Father and the Sonne are one by consubstantiall vnitie: God and man are one by Hypostaticall vnion; In the Father, and the Son there is *alius*, & *alius*, not *aliud*, and *aliud*, a personall difference, but a naturall vnity: In Christ there is *aliud*, and *aliud*, not *alius*, and *alius*, a naturall distinction, but a personall vnion. The Godhead in one act assumed the Manhood both soule, and body, and as *vna est assumptio*, so *vna est vnio*, the vnion is but one; by vertue whereof he is vnited to soule, and body. For a demonstration hereof, *Bonauenture* [c] obserues in that vnion three things; 1. *Actio vnibilis*; 2. *passio vnibilis*; and 3. *relatio vnibilis*: the first is whereby God assumed man; so the Word was made flesh: the second, whereby the humanity subsisteth in the Deity: the third, as there is a double relation had to soule, and body: So Christ is vnited by one act, but yet by a double relation to soule, and body: double in power, in the assumption of the humanity: double in act, in the dissolution of the humane nature.

[c] *Bonav in 3. Sent. dist. 21.*

Thus we see the body without a soule by death, but not without the Godhead: disiointed, not disunited: dissolued in nature, not diuorced in person: So we haue seene the body made a carkas, let vs now see the collection, the gathering together.

Foure things in Christ to vs are very obseruant: 1. his calling; 2. his inuiting; 3. his gathering; 4. and his drawing of vs: For the first he saith, [d] *Venite ad me, &c.* Come vnto me all ye

[d] *Mat. 8. 28.*

ye that are weary, and heauy laden, &c. For the second; [e] He sent his seruant at supper time, to inuite the guests, &c. For the third, [f] Ierusalem, Ierusalem, how often would I haue gathered thee together, &c. And for the fourth, [g] If I be lifted vp, will draw all after me. Oh the peruersnesse of man! Christ calleth; we stop our eares at the voyce of this celestiall Charmer: he inuiteth, but we make excuses: hee would gather vs, but wee would not: yet when these will not serue, (O rare mercy!) he draweth; *Trahit inuitos, & facit voluntarios:* He draweth vs vnwilling, that he might make vs willing to be gathered.

[e] *Luke* 14.17.
[f] *Mat.* 23.37.
[g] *Iohn* 12.32.
Bern.

I am now speaking of his gathering together, and see with what passion, and compassion hee speakes to Ierusalem: Ierusalem, and O Ierusalem, I would gather; and how often would I gather thee; gather thee as a Hen, and as a Hen her Chickens; her Chickens vnder her wings: The damnable obstinacy of the Citizens that did refuse it.

Mat. 23.37.

See how opposite Christ is vnto Sathan: Christ he gathereth, the deuill disperseth: Christ gathereth as a Hen, the deuill disperseth as a Lyon; Christ vnder his wings, the deuill within his jawes.

The Prophet *Dauids* prayer was, [h] Protect me vnder the shadow of thy wings: then were Christs wings displayed, when his armes were stretched out vpon the Crosse; then were his armes, and body open to embrace thee; opened indeed, by the nailes, by the speare, by the thornes; and so hee

[h] *Psal.* 17.

he did both *cor*, and *brachia*, and *latus aperire*, saith [i] *Stella*: opened all for thee, that heauen might be opened to thee; see the gathering together.

i *In Lucam 14. cap.*

The Eagles then, the Saints must, and doe resort to this body, and let it be our practice, to resort vnto it, by a commemoration of his death, by an application of his merits.

1

Let vs remember him who hath remembred, and thus remembred vs, as to call, to inuite vs, to draw, and to gather vs together. *Domine quid est homo?* Lord what is man? that thou shouldest thus remember him? Man, forlorne man: man, rebellious man: man, sinfull man: And, *homo, quid est Deus?* Man, what is the Lord? that hee should remember thee: the Lord that made thee, re-made thee: the Lord that gaue thee life, died for thee, &c. It was *Opus sine exemplo, gratia sine merito, donum sine pretio, charitas sine modo*, saies mellisluent *Bernard*: A worke not to be sampled, grace not to be merited, a gift not to be prised, charity not to bee measured: While the first *Adam* [k] slept in the garden, *Eue* was framed: while the second *Adam* slept in the graue, the Church was formed: when the body was a carkas, were the Eagles gathered together.

k *Dormit Adam vt fiat Euah, moritur Christus vt fiat Ecclesia. Aug.*

2

Iesu esto mihi Iesus.

Let vs gather together his merits to vs, to make them efficacious; That Iesus would be to vs a Iesus. This it is to build our nests in the clefts of the Rocke: The Rocke is Christ, the clefts are the wounds of Christ: to build our nests, is by interesting our selues through faith in his merits:

Vt

Vt ille[l] *sit salus in te, qui suscepit vulnera propter te:* That he might be a plaister, an Antidote to thee, that was wounded for thee: and remember, [m] *Non itur ad Christum, nisi per Christum:* no flying to Christ but by Christ: therefore he saith, [n] I am the way, the life, and the truth. I am the way which leadeth to the truth; I am the truth that promise life; I am the life which I lay downe for the life of the world: *Clamat errantibus, Ego sum via; clamat dubitantibus, Ego sum veritas; clamat lacescentibus, Ego sum vita:* Christ is the way for vs to walke, truth vs to direct, life vs to refresh.

l *August.*

m *Leo.*

n *Iohn* 14.6.

Bernard.

These things considered, let vs take our Eagles wings, that we may be safe vnder the protection of his wings; and flye vnto the body: So where the body is, shall the Eagles be gathered together: And thus much for the second exposition.

The third Exposition.

THe third generall Exposition, wherein the major part of Interpreters agree. That in these words an adumbration of the last iudgement is contained: For in the precedent verse, Christ speakes of the [o] day, and that day and his day, when [p] the Sonne shall be reuealed. And compares it [q] to *Noahs* time, the old world, and the flood; To [r] *Lots* time, Sodom, fire, and brimstone: &tels vs, how some shall be acquitted,

Chrysost. Theoph. Stella. Ferus. Maldonat. expos. in Loc. & Mat. 24.

o *Verse* 30.

p *Verse* 31.

q *Verse* 37.

r *Verse* 40.

and others condemned; Two men labouring in the field; the one shall be receiued, the other refused: [s] Two women grinding at a mill, the one shall be accepted, the other reiected: And then shuts vp all with this Epiphonema; *Vbicunq; fuerit corpus, &c.* and so here is *vbicunq;* for *vbi*, *corpus* for *Christus*, *Aquilæ* for *animæ*; nothing expressed, yet all prefigured: an answer that needs an answer: a resolution that needs an explication: with a, Lord shew vs this parable: Wheresoeuer the body shall be, &c. there is the *Cortex*, the *husk*: but whersoeuer Christ shall be, &c. there is the *Medulla*, the *sap*: The body then is Christ the Iudge, the Eagles are the Saints, the gathering together is the generall Iudgement: This is the *Center*, whereunto the *Circumference of my meditations* is to be gathered together.

s *Verse* 41.

I *Iudex.*

The body is Christ, Christ is the Iudge: as *humiliauit seipsum*, to dye for man, to be iudged by man; so *exaltauit eum Deus*, to iudge his Iudges: and so is fulfilled that of the Apostle, The stone which the builders not onely *improbauerunt*, but *reprobauerunt*, not disliked, but vtterly refused, is become the head stone in the corner.

t *Iohn* 5, 22.

In the [t] fifth of *Iohn*, *the Father iudgeth no man, but hath committed all iudgement to the Sonne*: the Father hath surrendred, and resigned all iudgement into the hands of his Sonne: And therefore hee saith, *The Father iudgeth no man, but the Sonne*. Before it seemed by Christs words the Father did, what the Sonne doth not; the Father loueth the Sonne, and sheweth him all

things

things that he doth: *tanquam Pater faciebat, & Filius videbat,* (saith *Augustine*) as if the Father were the Worker, the Sonne the Spectator: there I beheld *Patrem facientem, Filium expectantem:* the Father the doer, the Son the looker on: here I see *Patrem vacantem, Filiũ iudicantẽ:* the Father at leasure, in vacation; the Sonne iudging in a full Court, [u] (Lord) thou art the profound word of the Father, I am shallow man, & vnderstand thee not: (Blessed Sauiour) I heare thee speaking of thy selfe; I iudge no man, there is another that seeketh, & iudgeth: *ille quærit iniurias tuas, ille iudicat de iniuriis tuis*; who so meet to seeke after thy wrongs, and to iudge them that haue wronged thee, as thy Father? How can it bee then that the Father iudgeth no man, but hath committed all iudgement to the Sonne? *turbamur hic, turbati desudemus, desudantes purgemur:* we are troubled here, being troubled, we sweat to enucleate the mystery, and in descrying thereof we are purged. All iudgement is therefore giuen to the Son, not that the Father will cease to iudge: But because *Pater occultus erit, Filius manifestus:* The Father shall iudge, but not be seene to iudge; the Sonne shall iudge, and be seene to iudge: because he shall iudge in the habit of a man.

u *Quid hoc est paulo ante putabamus facere aliquid Patrem, quod non facit Filius. Aug. tract. 21. in Ioan.*

* *Him,* saith the Apostle, *hath God ordained to be Iudge of the quick, & dead:* where you may see his commission, & his circuit: his commission, deriued from the King of Kings: *Constitutus à Deo:* him hath God ordained: his circuit, the largest that euer was; Iudge of quicke and dead: that is,

* *Act.* 10 42.

of the iuſt, and vniuſt: ſo *Lyranus*. Of the immortall ſoules, and mortall bodies, ſo *Ruffinus*. Of the dead before, and of thoſe that are found aliue at the reſurrection; *for we ſhall not all die, but ſhall be changed*; ſo *Caietan*. Large it muſt then needs bee, that is extended vnto all.

1 Cor. 15.

We ſee then by this time, what we are to anſwer to that Queſtion diſcuſſed in the Schooles: If Chriſt in *forma humana*, ſhall iudge the world: out of doubt hee ſhall come againe in the ſame manner, that he went from vs into heauen: [x] *Veniet, & ſic veniet*, with a body, with the ſame bodie, the ſame body, with the ſame skarres: as *Chryſoſtome* teacheth.

x Actis 1. 11.

He hath giuen all iudgement vnto the Sonne: the Father could not giue it to the Sonne as God, which was his owne by nature; neither could Chriſt receiue that, which as God he neuer wanted: [y] But the Father hath giuen, and the Sonne receiued as man: as man ſhall hee come in the Clouds; as man ſhall he ſit vpon the throne; as man ſhall he denounce the ſentence; as man ſhall he be ſeene of all: the Godhead ſhall bee perſpicuous to the godly onely: But Chriſt as man, ſhall lye open to all mens eyes; to the faithfull, to the vnfaithfull, *confuſis, & confiſis*, to the confeſſors, to the crucifiers: according to that of the Prophet, [z] *They ſhall looke on him whom they haue pierced.*

y *Datum autem à Patre ſibi iudicium ait, non quia poteſtatem hanc ipſe natura non habeat, ſed per diſpenſationem vt homo.* Cyril. in Ioan. lib. 2. cap 140.

z Zach. 12. 10.

Chriſt as God, [a] iudgeth with the Father in common; as man, alone: ſome workes there be which Chriſt doth *in carne*, and yet cooperateth with

a *Tollet. expoſ in Ioan. 5. animadu. 20.*

with the Father: Some workes which he doth *per carnem*, wherein he worketh alone, and the Father by him: as we say truly *Maries* Sonne created the world, Christ *in carne* created the world, but not *per carnem*, by the flesh. So Christ in the flesh, raised *Lazarus*; but not by the flesh. So Christ suffered by the flesh, (for the Deity could not be touched with passion) but triumphed in the flesh: So the Father and He as one God shall iudge together in the flesh; but not by the flesh: in which respect as man he shall iudge alone.

[b] *Aquinas* giues three reasons for it. 1

First, for the conueniency, most sutable to man, to be iudged by man. b *Part.* 3. *q.* 56. *artic.* 2.

Secondly, for the equitie: Good reason Christ should iudge man, who for man, was iudged by man: *Sedebit Iudex, qui stetit sub Iudice, damnabit reos, qui falsò factus est reus*: There shall he sit to iudge, who stood here to be iudged; & condemne the guilty, who falsly was accused to be guilty. 2 *Augustine.*

Thirdly, because good, and bad are to be iudged: Now the wicked were not to behold the Godhead, in the presence whereof there is fulnesse of ioy; therefore was Christ to iudge as man. 3

This question in Schooles begets another, *viz.* whether this iudiciall power were giuen to Christ, as man, freely, or purchased by his merits? The Schoole-men answer, that it was giuen to him, *gratia capitis*, by the grace of personall vnion: For when God assumed man, he infused in-

to the Humane nature all those graces the Humanitie was capable of; and yet they say it was merited by him too. He humbled himselfe to the lowest; therefore God hath exalted him to the highest. What hindreth (saith *Tho. Aquinas*) but that one and the same thing may be due by a double title; of gift, and purchase? Christ on earth was both *viator*, and *comprehensor*: *extra terminum*, and *in termino*; abroad and yet at home: therefore being in a meritorious estate, and his merits of an infinite value, what was it that hee could not merit? [d] *Bonauenture* makes a twofold merit: 1. Whereby a thing is due which was not due before. 2. Whereby it is due more wayes then it was before. The *præmium substantiale*, though it were giuen him by grace, and so due: yet he might purchase it by his merits, and so make it more wayes due then it was before.

Vt supra.

d *Bonauent. in 3. sent. dist. 18. q. 2.*

Thus we see all things plead for Christ to be the Iudge: It belongs vnto him essentially, as God: personally, as giuen from the Father: and meritoriously, whereby Christ, by vertue of his merits may deseruedly claime it. So haue wee seene the body, Christ the Iudge: I proceed to *the Eagles*, the parties to be iudged.

By *the Eagles* are meant the Saints: And of those Saints there is a fourefold exposition related by [e] *Maldonatus*.

e *Maldonat. Comentar. in Matth. 24.*

1. *Beatos qui iam Christo fruuntur intelligit.*

The first is the blessed Soules, which enioy Christ now in heauen, of whom *S. Iohn* speaketh, [f] *They follow the Lambe whither-soeuer he goeth.* The Lambe is *the body*: The following is *the gathering*

f *Reuel. 7. 14, 15, 16.*

thering together : These are they, that haue washed their robes, and made them white in the blood of the Lambe ; hee that sitteth on the throne dwelleth amongst them , and the lambe shall feed them for euermore in the midst of the throne : Their Pastor the Lambe : The place of pasture, in the midst of the throne.

The second, the Saints that then shall be found aliue at the Resurrection : g *Then we which are aliue, and remaine, shall be caught vp together with them in the clouds to meet the Lord in the ayre, and so shall we be euer with the Lord.* And againe ; h *We shall not all sleepe, but shall be changed in a moment, in the twinckling of an eye.* Hereupon many of the i Ancient haue thought, that some at that day shall passe without death to life ; though *Dauid* say, *Lord, who is that man, that shall not see death ? Shall he deliuer himselfe from the power of the graue ?* And the Apostle tells vs, that it is a statute agreed vpon in the Parliament of heauen; *Statutum est omnibus mori,* all to die , and so to iudgement. But *S. Paul* seemeth to determine this doubt ; though *a sleepe* shall not be, yet *a change* shall be in stead of sleeping : *Shall not sleep*; that is, so long as others that haue lyen long buried ; so k *Oecumenius. Etsi dormitio breuissima, non tamen nulla* ; so k *Anselmus* ; *Shall not all sleepe*, that is, continually, but shall be awaked ; so l *Lorinus*; to meet in the clouds the Lord of glory.

The third is of the attendance of the Angels, Saints, and Martyrs , vpon the Lord of glory. m *Then shall you see the Sonne of man come in glory, and*

2.
Sancti vivi in terris.

g 1 Thess. 4. 17.

h 1 Cor. 15. 5.

i *Lege Lorin. in Act. Apost. cap.* 10. *vers.* 42.

Hebr. 9.

k *Oecumen. & Anselm. in* 1. *Cor.* 15.

l *Lorinus vt supra.*

3.
Sancti venientes cum Domino.

m *Matth.* 25 31.

and the holy Angels with him, in the clouds, in maiestie, and great glory. For *qualis Rex, talis præparatio Regis*, sayes the Author of the imperfect perfect worke vpon *Matthew:* and *Dignitate domini honorata sit conditio serui*; The glory of the Iudge shall be eminent in his followers, and the Saints shall be glorified in attending vpon the Lord of glory. Of this saith the Apostle, [n] *When Christ who is our life shall appeare, then shall we appeare also with him in glory.*

n Coloss. 3. 4.

4 Sancti in genere.

The fourth, that by *the Eagles* are meant all the Saints, from the first day of the world till the last day: [o] for *they without vs shall not be made perfect.* These elect Eagles shall come from the foure quarters of the world, and shall sit downe with the Patriarkes in the kingdome of heauen.

o Heb. 11. vlt.

Thus we see all agree, that by *the Eagles* are meant the Saints only: therefore he saith not the Vultures, or such foule Fowles, though it be their property likewise; but the Eagles are gathered: In them to note the regalitie of the Saints. And this the [p] Glosse obserueth; *duo quærentibus vnum respondet*; of the two labourers in the field, the Disciples demand, where the one, and the other shall be: Christ he answers for his, that they shall be gathered; and leaues them to vnderstand what shall become of them which are none of his; they shall be reiected.

p Glossa ord. in loc.

Tis true, the Eagles doe not rise alone, but they shall be gathered alone. The Vultures shall appeare, the wicked shall arise, but to condemnation. Damnable is that Rabbinicall conceit; that none

shall

shall rise, but those that shall be saued. And the wicked by this corporall death shall be vtterly extinct in soule, and body; grounding themselues vpon those mistaken words of the q Psalme, *The wicked shall not rise in iudgement: non, quod non resurgant; sed quod in iudicio non resurgant:* he saith not, that the wicked shall not rise; but in iudgement they shall not rise, saith r *S. Hierome:* they shall not s rise ἐν κρίσει, but ἐν κατακρίσει, saith *Cyrill* of *Hierusalem:* As Felons, whose fact being euident, are placed at the barre; not so much to be conuicted, as to be condemned: Their sins, their conscience, &c. shall so accuse, that the Lord Iudge will not make any great inquisition to find out their fault, but presently proceede to sentence.

q *Psal.* 1. 5. יקומו à radice קום which signifies to rise or stand.

r *Hieron. in Psal.* 2.

s *Cyrill. Hieruſ. Isag.*

t *S. Gregory* obserues, that of the wicked and the godly, the Eagles and the Vultures, there shall be a fourefold manner of proceeding in iudgement.

t *Greg. Moral. in Iob. lib.* 26.

First of the wicked: *Quidam iudicantur, & pereunt*; some are iudged, and condemned, *perish by iudgement:* such as haue drawne neere vnto God with their lips; but are farre from him in their hearts: u *Professionem fidei retinentes, opera professionis non habentes:* Holding a profession of the faith, but not works of that profession. These mens cause shall be heard, *I was hungry, but you fed me not, &c.* Such men shall be weighed in the scales, and shall be found to be light; *shall perish in iudgement.* 1

u *Idem ibid.*

Secondly, of the wicked: *Quidam non iudican-* 2

tur, & pereunt: Are not iudged, and condemned; *periſh without iudgement:* Notorious ſinners, that would not be curbed vpon any termes: Of them the Apoſtle ſpeaketh, * *As many as haue ſinned without the Law, ſhall periſh without the Law.*

* Rom. 2.12.

x Greg. vt ſupra.

x *Neque enim neceſſe eſt lege perimi, qui lege nunquam potuit teneri:* No neceſſitie that the lawleſſe liuer ſhould be tryed by a law; as his life knew no law, ſo his death ſhall be without law; *ſhall periſh without iudgement.*

3 Thirdly, of the godly, whereof *Quidam iudicantur, & regnant,* are iudged, and quitted, *ſaued by iudgement.* Secular men that vſe the world, are often foyled in the world, and recouer by repentance. Their cauſe is heard; *Eſuriui, & dediſtis mihi; I was hungry, and you fed me &c:* and the ſentence pronounced for them; *Come yee bleſſed of my Father, &c.*

4 Fourthly, of the godly, *Quidam non iudicantur, & regnant,* are not iudged and raigne, *ſaued without iudgement.* Saints that haue tranſcended ordinarie holineſſe, hauing abſtained from things lawfull, becauſe not expedient; that they might be the more at liberty to ſerue the Lord. Such were the Apoſtles: y *Peter* to *Chriſt*; *Ecce reliquimus omnia; Behold we haue left all, and followed thee: Chriſt* to *Peter*; *You* (ſo many as haue thus followed mee) *ſhall ſit vpon twelue Thrones, and iudge the twelue Tribes of Iſrael.* Thus wee ſee the Saints ſhall not riſe alone, but ſhall be ſaued alone: The Eagles onely to the body ſhall be *gathered together.*

y Matth. 19.28.

It

It is not amisse in the next place, to consider, wherein the Eagles doe resemble the Saints; and that's in fiue properties ensuing [z].

z Gorran. expos. in locum, & Matth. 24.

The first is: The Eagles moult off their old feathers, and so become bald: The Saints of God doe so plucke off their sinfull feathers from the soule, that they become bald like vnto the Eagle: They crucifie the old man with the lusts; weed out sinne by the roots. The Prophet *Micah* exhorting the people to repentance, bids them [a] *to inlarge their baldnesse like the Eagle: Mary Magdalen* did more then cast her feathers, when shee conuerted her *eyes*, her *haire*, her *lips*, feathers of wantonnesse, into pledges of Repentance: Her eyes that allured many, distild riuers of teares: Her haire that insnared many, serues her for a Towell to wipe her Sauiours feet: Her lips which had inticed many, serues her to kisse, & not cease to kisse the same feet, her teares had washt, her haire had wip'd: And so, *Quot oblectamenta, tot holocausta*, saith *Gregory*: The baits to vanitie, are conuerted into *Holocausts* of Repentance.

1 *Caluitie peccatorum.*

a Micah 1. vlt.

The second resemblance is in the new birth; [b] *Who reneweth thy youth like vnto the Eagle.* The Eagles breake their bills vpon a stone, and so are renewed in their age: The rocke is Christ, vpon whom the Saints breake their hearts by repentance, and so in their soules are renewed. *Paul* had cast his bill, and feathers too, when he said, [c] *Now I liue not, but it is Christ that liueth in me. Extinctus fuit sæuus persecutor; & viuere cepit pius Prædicator*, saith [d] *Gregory*. The sword is

2 *Renouatione noui hominis.*

b Psal. 103. 5.

c Galath. 2. 20.

d Homil. super Si quis vult venire, &c.

turned to the word, perſecuting into preaching; and he that breathed out threatnings againſt the men of God, breathes out Gods threatnings againſt the men of this world: and ſo was renewed like vnto the Eagle.

3 *Viſio is claritate.* *Matth.* 5. *John* 1.

The third is in the cleareneſſe of viſion: The Eagles can looke vpon the Sunne: The pure in heart can ſee God: but the light ſhineth in darkneſſe, and the darkneſſe comprehendeth it not. Our Lord [c] pronounceth the Diſciples eyes to be happy, *Bleſſed are the eyes that ſee the things that you ſee, &c.* A ſpeciall prerogatiue that hath beene denied to Kings, and Kings deſiring to ſee: to Prophets, and many Prophets, which haue not ſeene them. [f] *Beati non quia diuites, &c.* Bleſſed, not becauſe you are rich, you are great, you are mighty: but becauſe you haue ſeene; haue ſeene *Adam* and his loſt by ſinne; *Adam* and his recouered by Chriſt; haue ſeene God become your Sauiour; and ſhall ſee your Sauiour come to iudgement.

c *Luke* 10.23.

f *Stella in Lucam* 10 *v.* 23.

4 *Volatus elevatione.* [g] *Iob* 39.27.

The fourth reſemblance is in their lofty flight: [g] *Doth not the Eagle mount vp, and make her neſt on high,* ſaith *Iob.* So is it with the Saints, as their conuerſation, ſo their contemplation is as high as heauen: Humble hearts, yet lofty thoughts, that reach the skies. [h] *S. Bernard* obſerues, that in the glaſſe of contemplation there are three ſteps to the diuine viſion: 1. *Aſcenſus:* 2. *Exceſſus:* 3. *Raptus:* The firſt naturall, whereby the Philoſophers in the Glaſſe of the Creatures haue aſcended to the knowledge of one Creator.

h *Bern. lib.* 5. *de Conſid. ad Eugen.*

Creator. The second of grace, whereby the faithfull in the glasse of the Scriptures, know God as their Creator, and Redeemer. The third of glory, when the Saints shall see him face to face, as *Paul* that was caught into the third heauens, and there heard words not to be expressed. *Prima visio optat: Secunda odorat: Tertia gustat.* The vision of nature wisheth for that of grace: That of grace doth but salute that of glory: But in that of glory shall we see and taste how gratious the Lord is.

The last resemblance is in the secrecy of the way: One of those things which the Wise-man admired, was [i] *the way of the Eagle in the ayre:* See them flie we may; discerne their way we cannot. The Saints, their good workes are seene of men, but their intention, with what minde they doe them, is not discerned. [k] *S. Gregory* notes, that our Sauiour saith; *Let your light so shine before men, that they may see your good workes, &c.* yet he addeth againe, *Take heed that you doe not righteousnesse to be seene of men*; which he reconcileth, *sic opus fiat in publico, vt intentio maneat in secreto:* Let your good workes shine, but not your intention. Seeke not your owne glory; but that the spectators may glorifie your Father which is in heauen. Thus haue we viewed these sainted Ea- Nothing letteth but that now we may passe to the *gathering together.*

5 *Viæ occultatione.*

i *Prou.* 30.19.

k *Greg moral. in Iob, lib.* 8. *c.* 127.

In the vnfolded parable of the Sower, the reapers are the Angels, which shall *gather the wheat into his garner*, that is, the elect into his kingdome;

3 *Matth.* 13.

and in another place, the [l] *Elect shall be gathered from the foure corners of the world:* The world, the corners, the vtmost coasts thereof shall be searched, that the Saints may be collected. The Eagle of a most swift flight, this gathering shall be speedy; *In a moment, in the twinckling of an eye, at the last trumpe.* And the Apostle, [m] *Rapiemur in nubibus*, we shall be caught together in the clouds: as the lightning that cutteth the *Hemisphære* from the East to the West in a moment; so shall the comming of the Iudge be, such shall the gathering together of the Eagles be.

Here by the way, I may not scatter, what [n] *Ferus* hath gathered: How the godly are said in holy Scripture to be gathered, and the wicked to be dispersed. *Gather thy Saints together*, (saith the Prophet.) [o] *Let God arise, and his enemies shall be dispersed*, saith the same Prophet. The wicked are as chaffe which the winde shall scatter. The godly are as the Eagles which shall be gathered together: The memory of the wicked is likened vnto ashes, because of their dispersion: but the iust shall be had in perpetuall remembrance.

But the *place*. The place is that the Disciples most desired to know, in which they are least resolued; no set place set downe where these Assises shall be holden, but generally intimated, *Vbicunque &c.*

[p] *S. Hilaries* opinion is; That he shall there iudge the world, where he suffered for the world. *Illic claritatis adventus expectabitur &c:* Most fit that

l *Matth. 24. 31.*

m *1 Thess. 4. vlt.*

n *Electorum est congregari, impiorum dispersi Ferus in Matth. 24.*

o *Psal. 68. 1.*

Psal. 1.

p *Hilar. in Mat. 24. Canon. 25.*

that his glory should be there splendent; where it was most dazled with ignominie: where hee dyed as a malefactor, there to iudge malefactors: where the Crosse was, there the Tribunall to be. Therefore he saith, *Where the dead body is,* there shall be this gathering, this assembly.

The Schoole-men generally affirme, That the place shall be the valley of *Iehoshaphat*, grounding themselues vpon that of *Ioel*; q *I will gather all nations together, and will bring them downe into the valley of Iehoshaphat, will plead their cause &c.* And r *Ribera* is so vehement for this opinion, that he demands, *Qua fronte?* With what a face any can reiect it? It being so sutable to the letter, that * we shall haue no certainty in the Scripture, if we forsake it.

That there is such a valley knowne by that name, on the North-side of *Hierusalem*, and at the foot of Mount Oliuet, Historians relate. But why it hath that denomination, seeing *Iehosaphat* was not there buried, but in the Citie of *Dauid*, none of them declare.

f *Aquinas* after he had said what the Iesuite out of him hath repeated, and somewhat more; yet doth not certainly determine, but probably coniecture that to be the place.

And with *Riberaes* leaue, it is more consonant to the literall sense; That God will deliuer his people from the hands of the *Assyrians*, to whom they were now captiuated: And that hee might comfort them the more, he doth allude to that miraculous victorie t that God gaue to *Iehosaphat*.

For

q *Ioel* 3. 2.

r *Ribera comentar. in Ioel. cap.* 3.

* *Nihil fere certum, aut exploratum habebimus in Scripturis.*

f *Supplem.* 4. *part q* 88. *art.* 4. *Respondeo, dicendum, non potest multum per certitudinem sciri, sed probabiliter potest colligi ex Scripturis. Caluin. & Gualter. in Ioel.*

t 2 *Chron.* 20.

For listen *Ribera*, as the Lord did then cause a ciuill discord, and mutinie to arise in the Enemies campe, wherein the children of *Ammon* destroyed those of Mount *Seir*, therefore the place was called the valley of *Beracah*, or blessing: So is the Lord able to deliuer you out of the *Assyrian* yoke, and to gather you from among the Nations.

Therefore whether Christ shall iudge in the ayre, or on the earth, in Mount *Caluary*, or in the Valley of *Iehosaphat*, we place it *inter scita Scholæ*, to be discussed in Schooles, not *inter articulos fidei*, to be imbraced as an Article of our beleefe.

The circumstance of the place, *where*, makes me call to minde the time *when* the day of iudgement shall be, which is as much or more vncertaine then the former, so sealed vp, that [u] *of that day, and houre knoweth no man, no not the Angels* (saith our Lord) *but my Father onely:* It transcendeth the knowledge of man: It transcendeth the knowledge of Angels; and (as it seemeth by Saint *Marke*) of the Sonne too; who addes, * *not the Sonne, but the Father.* Of man there is no maruaile, who is ignorant of many things he is bound to know: Neither is there any great scruple of the Angels; for though they see him that seeth all things, yet in him they doe not see all things, but those obiects that concurre to their *Beatitude*; as the [x] Schoole-men haue bounded that * too too large speech of *Gregory*.

All the doubt, all the scruple, and difficultie lyeth in Christ, how he should be said not to know

u *Matth.* 24. 36.

* *Mark.* 13. 32.

x *Non coguntur ad intelligendum alia, quæ nihil faciunt ad beatitudinem, quam aliquis viatorum. Guil. de Rub. in 3. Sent. dist.* 14 *q.* 1.

* *Quid est quod nesciant, qui scientem omnia sciunt.*

know the day of iudgement: Some haue thought this clause *(neque filius)* to haue beene crowded into the Text by the *Arrians*, and *Agnoetæ*.

y *S. Gregory ad Eulogium* layeth downe three expositions of the Fathers. y *Lib.8.Epist.42*

The first is, that it is not to be referred to Christ the head, but vnto vs the body; as in the Scripture by reason of the mysticall vnion things are; *viz. Whatsoeuer you doe vnto these, you doe it vnto me.* So it will be, Christ knew it not in his members, that is, the Church knew it not. But this is iustly discarded by z *Bellarmine:* for if Christ had not knowne it but in his members; why doth hee adde *no man, no not the Angels*; seeing men, and Angels are members of the mysticall body. 1 z *Bellar.lib.5.de anima Christi. cap.5.*

Secondly, he knew it not, because he hath not made vs to know it: As God said to *Abraham*; a *Now I know thou fearest me*; that is, I haue made thee, and all that know thee, for to know it: As we say, now the Sunne shineth clearely, now it is darkned: not that euer claritie is separated from the body of the Sunne; but that sometimes his light, and beames are withdrawne from vs. So we say, it is a ioyfull, or sorrowfull day: not in it selfe, but because it is to vs either ioyfull, or sorrowfull. So our Sauiour knew not this day, because he hath not made vs to know it. 2 a *Gen.22.12.*

Thirdly, Christ knew this day *in natura humanitatis*, but not *ex natura humanitatis*: The man-Christ knew it; but not as man: *in ipsa*, but not *ex ipsa*; in the manhood, but not by the man- 3

hood; but speciall priuiledge of reuelation.

b *Scotus in 3. Sent. dist. 14. q. 1. & 4. Guil. de rub. ibid. q. 2 & totus chorus, ibid. Lege Tollet. Coment. in Lucam, cap. 2.*

The b Schoole-men tell vs of a twofold knowledge in Christ; *in verbo*, and *in genere proprio*: The first, whereby he seeth all things in the eternall Word: The second, whereby he seeth them in themselues: And this againe is twofold; either *infused*, or *acquisite*: His infused knowledge was powred into his manhood in the act of his conception, when all knowledge the finite creature could be capable of, was granted vnto him, whereby he discerned all things. But besides this, he had an acquisite, and *experimentall* knowledge; whereby experience acquainted him with many things, that practically he knew not before. And in this respect (if in any) may he be said not to know the day of iudgement.

Against Vbiquitie.

One thing more occurres vnto mee: Christ saith not, *Vbique corpus*; but *Vbicunque*; not that his body is *euery where*, but *whersoeuer*: As he tooke on him the nature of man, so that nature was finite, had all the properties of a created nature; therefore had an *vbi*, was contained within the limits, the *superficies*, and bounds of place. Therefore *locall motions* are ascribed vnto him in the Scripture; where he is said to descend, and ascend, and goe vnto the Father. And after his resurrection; *Surrexit, non est hic*; He is risen, he is not here; therefore he is not *euery where*.

c *Lib 3. de Incarnat. cap. 12.*

The monstrous and new sprung error of *Vbiquitie* (as c *Bellarmine* excellently obserueth) euerteth all the Articles of our Creed, that we beleeue touching the manhood of our Sauiour: of his

his conception, how could he be contained within the straites of blessed *Maries* wombe, if hee be in all places? how was he nayled to the Crosse, if euery where? how wrapped in linnen cloathes? how intombed in a Sepulchre? if his body be so spacious that it knoweth no limits, how ascended he into heauen? and [d] how doe the heauens containe him? if hee bee not contained in any compasse.

[d] *Acts* 3. 21.

It is true, we acknowledge a *Communication of properties*, and that not Rationall, but Reall; yet not of the natures, but personall vnion; not *inherently* in the natures, but *personally* in the person of the Sonne of God: So wee say that Christ is euery where, and that the Virgins Sonne created the world, *not by the propriety of natures, but by the communication of properties*: as [c] *Bonauenture* acutely. Neither are we ignorant of that of the Apostle, *In him dwelleth the fulnesse of the Godhead bodily*: yet it is one thing to *dwell*, and another thing to bee *communicated*: because of a mans dwelling in a house, the house cannot bee said to goe, to speake, &c. but the man dwelling in the house: so not the body euery where, but the Godhead dwelling in the body.

[c] *Non per proprietatem naturarum, sed per communicationem proprietatum. Lib. 3. Sent. dist. 22. Q. 2: Aliud est diuinitatem communicari humanitati, aliud inhabitare. Bellar. lib. 3. de Incar. Christi. cap. 16.*

There is a being of Essence, and a being of Subsistence: the Essence of the Humanity is finite, because a creature. But the being of subsistence hauing none of it owne, because it subsisteth in the person of the Sonne of God is infinit; so the finite humanity doth infinitely subsist in the Godhead; and in a sense may be sayd to bee

euery where: This with *Zanchy* doe I conceiue to be the mind of some of the Germane Diuines, and especially that learned *Chemnitius* [f].

Christs body then is locally in one place, but personally in al places, *Salua vtriusque naturæ proprietate*, saith the great Councell [g] of *Calcedon*, it hath his *vbi*, not *vbique*, not euery where, but wheresoeuer: so saith my Text; *Vbicunque fuerit corpus, &c. Wheresoeuer the body is, thither will the Eagles be gathered together.*

Thus haue I now done with the absolute, and Theoreticall *explications* of this Text: passe I now vnto those more respectiue, and passionate *applications*, wherein I shall implore for Heauens assistance, and your patience for the continuance thereof.

Obser. 1.

The Eagles are gathered to the dead body, but for food: Christ, saith * *Gorran*, is the prey of Eagles: *The Eagle* (saith *Iob* [h]) *seeketh her prey, her eyes behold it afarre off, her young ones also sucke the blood; and where the slaine is, there is he.* The immaculate Body that was slaine, the precious blood that was spilt, the Eagles and the young ones, the faithfull, and the faithfull branches, doe eate the one, sucke the other, and are refreshed.

In the [i] sixt of *Iohn*, *I am* (saith Christ) *the bread of life, he that commeth vnto me shall neuer hunger, and hee that beleeueth on mee shall neuer thirst.* The Iewes did eate of that food, the like to which no Nation did euer eate; yet they loathed this spirituall Manna, the like to which they neuer

[f] *Ferrum ignitum lucet & vrit, non sua essentiali proprietate, sed potentia vniti igni; talem ergo proprietatum communicationem docemus, & non aliter. Chemnit lib. de 2. natiuis in Christo, cap. 6. pag 91. Edit. Lypsiæ anno Dom 1578.*

[g] * *Concil. Calced. act. 5.*

[h] *Iob 6. 35.*

[i] *Iohn 6. 35.*

neuer tasted. This bread (saith [k] S. *Augustine*) is the bread of righteousnesse: and accordingly doth our Sauiour speake, *Blessed are those that hunger and thirst after righteousnesse*: and to come home to Christ, this righteousnesse is Christ, [l] *who is made vnto vs righteousnesse*, saith the Apostle: And this righteousnesse is Manna from Heauen, *Quam dat Deus, non quam sibi facit homo*; which God giueth, not which man doeth. This bread then is Righteousnesse; this Righteousnesse is Christ; this Christ is the Body; this Body is a dead Body; on which the holy Eagles feed, and are refreshed.

k *Aug. tract. 26. in Ioan.*

l 1 *Cor.* 1. 30.

Aug.

If [m] *any man shall eate of this bread, he shall liue for euer: the bread that I will giue is my flesh, which I giue for the life of the world.* If any man eate of it; not *qui premit dente*, but *qui credit mente*; not *orally* by the body, but *mentally* by faith; the efficacy of it, *he shall liue for euer.*

m *Ioh.* 6 51.

The woman [n] of Samaria, when Christ told her of the water, that hee would giue, which should so quench her thirst, that she should neuer thirst againe: *Lord* (saith she) *giue me of this water that I neuer thirst:* She had but a carnall conceit. Let vs lift vp our soules, our hearts, our affections, our all, to feed on this bread of life. Christ saith, *non in solo pane, &c. Man liueth not by bread alone, but by euery word that proceedeth out of the mouth of God. Dives* fared delicately, but his soule was starued; one drop of the water of grace would haue yeelded more comfort to his tormented soule, then all the variety wherewith

n *Ioh.* 4.

Mat. 4.

here he was satiated. How many of vs glut the body with pompous fare, and in the interim suffer the soule to perish for want of spirituall food. Oh suffer not your soules, your selues to perish: here is refreshing, *Qui vult viuere, habet vbi viuat, habet vnde viuat*: Hee that would see, and liue many good dayes; he hath where he might liue, wherewith he might liue. *Labour* (saith our Lord) *not for the meat which perisheth, but for the meat which perisheth not. Sic homo laboret in terra, vt postea regnet in Cælo*: Oh man so labour in this world, that thou maist liue in the world to come: Behold a Creator become a Redeemer; a Redeemer tooke a body; that body made a dead body, for the Saints to feed on, and bee refreshed.

Aug. vt supra.

Obser. 2.

This property of resorting to the carkas, is communicated to the Rauens, and others; yet none named but the Eagles: The Eagle [o] *alia petit, humilia derelinquit*: A [p] Princely bird, of a piercing sight, a swift, and lofty flight: vnderstanding the Saints; who are Kings ouer their affections; rule their passions; contemne the world; and mount aloft after heauenly things.

[o] *Ambros. expos. in loc.*

[p] *Jansenius concord. cap. 123. pag. 844.*

I *Humilia despicere.*

Learne of the Eagle two things: first, to contemne the world, she is euer mounting vpwards, and sets light by the things that are below: She neuer condescendeth to any of these inferiour things, but when necessity compels, not when superfluity lures her: Iust so is it with the Saints of God, that vse this world as if they vsed it not: where-

wherewith to supply their necessary wants, and no farther.

Such Eagles were, *Zacheus*, that left his extortion, *Matthew* his toll-gathering, *Peter* all: *Nec invtilis commutatio omnia relinquere pro eo qui supra omnia*, saith blessed [q] *Bernard*. A happy change to leaue all, for him who is worth more then all: for what fruit, or profit is there in coueting those things that will away. *Quæ etsi non deserant, deserenda sunt*, saith [r] *Leo*. Say they leaue not vs, yet we must take our leaue of them.

[q] *Ber. declam. super Ecce reliquimus &c.*

[r] *Leo ser. 5. in Epiph. Dom.*

The Eagles catch not at flyes; the Saints catch not at the flies of this world, that flie away, and leaue nothing behinde them, but remorse of conscience; *Quod tangit*, the thing that did touch them with pleasure passeth: *Quod angit*, the sting that pricks them still remayneth. How much doe many, that would be accounted Eagles, degenerate from these celestiall Eagles, that are so grafted, so linked to the world; so screwed, so glewed to their riches: When they are awake, they sigh how to come by riches; when they are a-sleepe, they dreame how to preserue them securely: And so *nec vigiliæ lætæ, nec somnus securus*, saith Saint [s] *Chrysostome*; neither quiet when they are awake, nor well at ease when they are a-sleepe.

[s] *Hom. de mis: & duabus Viduis.*

Contemne, contemne this world: *If riches increase, set not thy heart vpon them*: [t] *S. Bernard* hoped of his scholler *Eugenius*, (though he were aduanced from a poore Monke to be Bishop of *Rome*:) that *In se facta est mutatio, non de se*: In that change, he was not changed. The Saints though

[t] *Præfat. affix. lib. de Consid. ad Eugen.*

though their estates be changed, yet they are not changed: Their desire is not to be *rich vnto this world, but vnto God.* He is truly rich that aboundeth more in mercy, then in substance: In giuing, then in taking: In commending his riches to heauen, rather then to this world. *Qui ad hoc viuit vt operetur, ad hoc operatur, vt in æternum viuere mereatur:* That liueth to worke, worketh to merit; merit, that he might liue for euer. Hitherto *Chrysostome.* And hitherto of the first propertie, wherein we are to imitate the Eagles.

Chrysost. vt supr.

2

Learne secondly of them a *Sursum corda*, to mount with the Eagles. The spirituall man hath his eleuations, whereby he is eleuated aboue himselfe: so *Dauid*, [u] *I lift my heart vnto thee:* and in another place, *I haue lifted vp mine eyes vnto the mountaines:* Some lift vp their eyes without their hearts, as the Pharisie, that *drew neere with his lips, &c.* Others, their hearts without their eyes, as *Annah*, that prayed in her heart, without any vocall sound: Some lift vp their hearts, hands, and eyes, inward integrity, and outward profession; of whom the Apostle speaketh, * *our conuersation is in heauen.* And *verè elati, quorum conuersatio in cœlis*, saies *Gregorie.* Such a one was *S. Paul*; *In terra positus, à terra extraneus:* Liued here, yet a stranger while he liued here. The Saints liue here, but haue their conuersation in heauen: *Corpore ambulamus in terra, corde habitamus in cælo*, saies [x] *Anselme:* Their bodies here, their hearts in heauen; such is their eleuation.

u *Psal.* 25. 1. *Psal.* 121.

* *Phil* 3. 20.

x *Expos. in Phil.* 3.

The Saints as they haue their *elevation*, so haue they

they their aſcenſions. *Eſay* inuites vs to it: *Come let vs aſcend into the Mountaine of the Lord.* And [y] *Dauid* demandeth, *Lord who ſhall aſcend into thy holy Mountaine, or who ſhall dwell in thy holy hill?* Heauen is a hill; therefore we muſt climbe: Heauen is a mountaine; therefore we muſt aſcend. Faith, and good workes, prayer, and giuing of almes aſcend; *Let my prayer be directed into thy ſight as the Incenſe:* And to *Cornelius, Thy prayer, and thy almes-deeds haue aſcended,* or *come vp before me.*

We are grafted (ſaith [z] the Apoſtle) *into the ſimilitude of his reſurrection*: So by the ſame Analogie, are we inſerted into the likeneſſe of his Aſcenſion: (* The Feaſt of the Aſcenſion ſtill bleeds in our mindes.) Let vs therefore erect the eyes of our hearts to that height, whither Chriſt is aſcended. It is the Apoſtles own Reaſon; [a] *Seeke thoſe things that are aboue, where Chriſt ſitteth at the right hand of God:* Thither direct your thoughts, whither Chriſt is aſcended: *Ad æterna prælectos, peritura non occupent:* Let not momentary affaires poſſeſſe your ſoules, that from *eternitie* are elected to *eternitie:* Let not deceitfull ſnares make vs ſlacke our pace: And thoſe vanities, and ſinnes, that may ſeeme faire and profitable to intice vs: *Non amplectenda nequiter, ſed tranſeunda ſunt fortiter,* (ſaith [b] *Leo:*) Let vs not wickedly embrace them, but valiantly let them goe: [c] Let vs lay aſide *euery weight, and ſin that doth ſo eaſily beſet vs, and runne with patience the race that is ſet before vs.* Let vs ſhake off the

y *Pſal.* 15.1.

z. *Rom.* 6.5.

* Preached on Sunday next after Aſcenſion day.

a *Coloſſ.* 3.1.

b *Viam veritatis ingreſſos fallaces illecebræ non retardent, & ita à fidelibus hæc temporalia decurrantur, vt peregrinari ſe in hac valle mundi cognoſcant: in qua etiamſi quædam commoda blandiantur, non amplectenda nequiter, ſed tranſeunda ſunt fortiter. Leo ſer. 2. de aſcenſ. Dom.*

c *Heb.* 12.1.

fetters of ſinne from the feet of our affections; the duſt of vanity from our wings, and flie vnto the Lord like vnto the Eagles.

3 In the third place: Let vs gather all the powers of our ſoule together, to call to minde this *gathering together*. A generall aſſembly, the greateſt Aſſiſes that euer were holden, where and when all of vs muſt make our perſonall appearance: *for we muſt all appeare before the tribunall throne*, ſaith the Apoſtle, 2 *Cor.* 5. When the Lord of heauen ſhall ſend forth his proceſſe, no *Non eſt inuentus*, ſhall be then returned; no appearing by Attourney; no pleading by an Aduocate; but *corpus cum cauſa* ſhall be then produced.

2 Cor. 5. 10.

This myſterie was reuealed vnto *S. Iohn*: [d] *And I ſaw all both great, and ſmall, ſtand before the Throne, and the bookes were opened, &c.* Though neuer ſo great, yet they ſhall appeare before this great one; neither ſhall the ſmal ones be excluded: *Great* in grace, *great* in dignity, *great* in worldly preferment, *great* in ſinnes, howſoeuer *great*: *Small* in the worlds eye, *ſmall* in humble thoughts, how ſmall ſoeuer, they ſhall appeare. No exemption, no exception, no priuiledge, all within the compaſſe of the Lords Iuriſdiction, all of vs owe ſuit and ſeruice to this Court: *For we muſt all appeare.*

d Reu. 20. 12.

And there wee muſt be accountable for the things *we doe here in the body*. The workes that we now doe ſhall giue in euidence; if good, for vs; if bad, they ſpeake againſt vs. The tree ſhall be knowne, and iudged by his fruit; and as it

now

now falleth, so it lyeth. No adding to what we haue not done; no retracting that we haue done: Too late to goe buy oyle when the *Bridegroome* is come; or to get a *wedding garment*, when we haue set footing within the wedding house; no place for teares, no time for repentance: *Pœnitebit, sed frustra pœnitebit*; The wicked shall be pensiue, but their repentance comes too late.

Call to minde our incorruptible Iudge, who will not be imbraced with gifts, allured by fauours, withdrawne by promises, deceiued by ignorance; to whom all things are naked. Say not (saith *Bernard*) the walls are round about vs, we will sinne: *Esto quod nemo te videat, non tamen nullus*; Be it that no man see thee; yet he seeth thee, who is both *testis*, and *Iudex*: [e] *Neque enim tunc ouina pellis lupum*; Our sheep-skins shall not then couer our wooluish affections: *Neque sepulchri dealbatio internam coinquinationem*; nor the outward painting, our inward rottenesse; [f] *for then the Lord will bring to light the hidden things of darknesse, and will make manifest the counsels of the heart.*

Consider also, that our case is life, and death, and that not *temporall*, but *eternall*; all is at the stake: If the sentence make for vs, then are we most happy; if against vs, most miserable. In the sentence of consolation, [g] euery word hath his efficacie of comfort: theres a louing call, *Come ye*; a diuine blessing, *Come yee blessed*; a fatherly affection, *Come yee blessed of my Father*; a retribution of reward, *receiue yee*; an assignment of a king-

e *Chrysost. Lib. 1. de prouidentia Dei.*

f *1 Cor. 4. 5.*

g *Matth. 25. 34.*

dome, *Receiue you the kingdome*; a preparation of glory, *prepared for you*; eternall predestination, *from the beginning of the world: I haue chosen you from the beginning of the world*, therefore haue prepared you *glory*: haue prepared glory, therefore haue assigned you a *kingdome*: haue assigned you a kingdome, for you are my sonnes, and I am your *Father*: I am your Father, therefore you are *blessed*: you are blessed, therefore *come yee*: What a *Iubilee* of ioy will this cause in their blessed hearts? They cannot but say within themselues, *Thy word, O Lord, is sweeter vnto vs, then the honie, or the honie combe.*

Vers. 41. And in the sentence of condemnation, euery word striketh dead vnto the heart: First a separation from God, *Goe yee*: a malediction, *Goe yee cursed*: a prison, *Goe yee cursed into*: the sharpnes of the paine, *Goe yee cursed into fire*: The durance of the same, *into eternall fire*: the grim societie, *with the deuill and his angels*. This is *durus sermo*, a hard speech, who can endure it? No repealing of this sentence, no appealing from this Iudge: Now the Lambe speakes in mercy, who will not heare it? Then the Lyon shall roare in iustice, who will not feare it?

Remember this, *remember thine end, and thou wilt not sinne*. *Dauid* made Gods iudgements his obiect, his eyes were neuer off them; h *all his iudgements are in my sight*: And *Solomon* the sonne trode his fathers footsteps; i *I said in my heart, God shall iudge the righteous, and the wicked*: So all the Saints with *S. Hierome*, seeme to heare

h Psal. 18. 22.

i Eccles 3. 17.

alwayes

alwayes the trump to sound, with *arise yee dead, and come to iudgement.*

Here is a *memento* for all; great, and small shall arise; great, and small are to remember it: to both of which I am a debtor, and now with Gods permission my debt I will discharge.

First, you whom the Lord hath made great, by communicating a parcell of his Reginient, looke vpon him who is vnto you, *author, & exemplum*: he that did erect you, is a patterne to direct you: your authority is great, your place eminent, your charge is great, and let me speake it with your fauour, your account shall bee great. 1. To great ones. An exhortation to the Iudges.

Cum crescunt dona, crescunt rationes donorum: when our talents are enlarged, our account is increased: the beasts and such vnreasonable creatures, *non iudicantur, quia non iudicant*: They are not iudged, because they cannot iudge: it is not so with man, whom he hath indowed with reason to discerne, and so made euery priuate man a priuate Iudge: much lesse with those whom hee hath set apart to be Iudges. S. *Bernard* to [k] *Eugenius Papa, Blanditur cathedra? sonat tibi officium, non otium*: doth the chaire flatter thee? it cals to mind thy duty, not idlenes. What though thou art seated in an eminent place, where thou ouerlookest all? *Enim vero prospectus iste procinctum parit, non somnium*: it tels thee thou hadst need to looke about thee; what place left for retired thoughts, where causes, and cales; *non leges, sed lites*; Solicitudes, and vexations of minds, and

Greg.

Ber.

[k] *Lib.* 1. *de Consid.*

spirits are still before you: *Et finis horum quid nisi aranearum tela?*

Vt supra. The same Father demands of the same man, when art thou free? *Vbi tutus? Vbi tuus?* where art thou safe? where art thou thy selfe? Are not you alwaies possessed with cares, troubles, tumults: whither will you turne you from them; l *pernoctant vobiscum, peregrinantur, rusticantur:* day, and night, at home and abroad, they euer attend you: Certainly to a man that soberly considereth these things, Your Honours are rather to be pitied, then enuied. And he rather commiserateth your daily incumbrances; then repineth at your splendent dignities.

l Cicero pro Archia Poeta.

My Reuerend Lords, though these cares continually beat at your doores, yet let contemplation of spirituall things modestly prompt you; That withdrawing your selues from the sea of worldly affaires, you may with the *Israelites* m *stand still vpon the shoare, and see the saluation of the Lord.*

m Exod. 14. 13.

St. *Augustine* spends a noble Chapter n of a noble worke wholly vpon this subiect: Though many are tyed so to attend worldly affaires, that in neglect thereof, they should neglect their duty to Prince, and Country; yet none are so to bee oppressed with businesse, as to forget their duty to God. He is not worthy to bee a Bishop *qui præesse dilexerit, non prodesse:* that loueth more to command, then to be commodious. He is not worthy to be a Iudge, that loueth more the præheminence of his place, then to doe good in his place. Wherefore *Ocium sanctum quærit charitas veritatis:*

n lib. 19. de ciuitate Dei, cap. 9.

veritatis: Loue of heauens truth desires a holy leisure: *Negotium iustum suscipit necessitas charitatis:* necessity of earths charity vndertakes iust affaires. So carry yonr selues betwixt contemplation, and action, *Vt nec subtrahatur ista suauitas, nec opprimat illa necessitas:* that the necessity of your actions doe not eclipse the sweetnesse of your meditations; nor your meditations cause you to slacke your iust occasions.

Giue me leaue to commend vnto your thoughts two things: The first, the greatnesse of your authority, as God hath lent you part of his power, so part of his title; ° *I haue said you are gods*: and hee hath an eye after you, for it is in the same Psalme, *He iudgeth in the midst of gods*; or in the middle *he iudgeth the gods*, as * *Hierome* reades it, and the Originall Hebrew will beare it: Awake then ye men of God, that are placed in the presence of God: how dares corruption approach, bribery draw neere, peruerting of iustice enter into the presence of the all-seeing eye? thinke on this; The Lord doth behold your actions. 1

° *Psal.* 82.

* *Hieron. expos. Psal* 81. בקרב אלהים ישפט

The 2. thing to be remembred is, that you haue this treasure in earthen vessels: A strange, and true Epithite, you are *mortall gods:* Be not puffed vp with your high authority, and title: you *shall dye like men*, you shall rise like men, you shall giue an account like men, you shall bee iudged like men; your now ouer-seer shall be then your Iudge; and who is present at your actions, shall sentence you accordingly: Remember; you amongst these Eagles shall be gathered together. 2

Secondly,

Secondly to the ſmall, to all: remember that of Saint *Peter*, p *When the heauens ſhall paſſe away with a great noiſe, the elements ſhall melt with feruent heat, and the earth burne vp: what manner of men ought you to be in holy conuerſation and godlineſſe?* Suppoſe now you ſhould ſee (as God knoweth how ſoone you ſhall ſee) the heauens to vaniſh with a great noiſe; The Elements with feruent heat to be diſſolued, and the earth in a fierie flame: Tell mee, what holy thoughts, and chaſt conuerſation would then poſſeſſe you. Saint q *Auguſtine* expounding thoſe words of the Pſalme, *Our God ſhall come, fire ſhall goe before him, and in his preſence a mighty tempeſt.* Doth (ſaith he) the fire, and tempeſt fright vs? let vs be changed, and there is no cauſe of feare: *ignem palea timet, auro quid facit?* The Chaffe of ſinne ſhall be conſumed, the gold of piety ſhall be refined: *ſtipulas ad te congeris? veniet ignis.* Why heapeſt thou to thy ſelfe combuſtible matter? Caſt away thy ſin, the fire hath not whereon to burne, wherewith to worke.

p 1. *Pet.* 3. 10.

q *Aug. Enarrat. in Pſal.* 49.

Tis very obſeruable Chriſt neuer treats of this ſubiect, but he addes a ſpeciall caueat; In Saint *Mathew* hee concludeth with the good, and bad ſeruant, the one expecteth his Maſters comming, and is bleſſed; Th'other, ſmites his fellows, eates, and drinkes with the drunken, and is accurſed. And in this Chapter, Remember r *Lots* wife, deſiſt not in doing good, leſt in looking backe to *Sodome*, Thou art intercepted; thy affections metamorphoſed; and thou neuer turne from *Sodom*.

r *Math.* 24. 45.

r *Luk.* 17. 32.

Forget

Forget not the ſodainneſſe of his comming, as a thiefe in the night, nothing more vnexpected; as the Lightning, nothing more ſwift; as the twinckling of an eye, nothing more ſpeedy. t *As it was in the daies of Noah, ſo ſhall it be in the daies of the ſonne of man.* *Noahs* time, and ours alike in ſinne, alike in eating, drinking, alike in chambering, and wantonneſſe: The Preachers tongue would be defiled, Chriſtian eares would be offended, at the nomination of thoſe things that are done in ſecret. The face of the world in *Noahs* time was growne ſo filthy with ſin, that the Lord was conſtrained to waſh it with a flood: The droſſe of ſinne in our time doth ſo abound, that it muſt be purified with fire; And as then the vnexpected flood came and ſwept them all away, ſo the vnlooked for fire ſhall come when many leaſt dreame thereof. t Luk. 17. 26.

Noahs Fabricke was a reall Sermon, therefore Saint *Peter* ſtiles him the Righteous Preacher: How many *Noahs*, and *Iohn* the *Baptiſts* cry vnto vs, *Now is the axe laid &c.* Me thinkes I heare the ſons of *Lamech* ſcoffing at *Noah*, and his Arke, ſaying, what meaneth this fellow to ſaile on drie land: yet they could not laugh him out of his faith: we daily heare the ſcoffes of the inſenſible wicked at religious exerciſes; but *Woe vnto you that laugh now, for you ſhall howle, and lament.* Me thinkes I ſee the ſonnes of *Lamech*, how they came wading to the Arke middle-deepe, crauing admittance, but were denied; Methinkes I foreſee the *Hic-ſcorners* of this age, knocking at Hea- *Math.* 3.

uen gate, craving an entrance, but are repelled; with a *Depart from me ye workers of iniquity.*

Is then the houre so sodaine? and nigh at hand? what meaneth sinne thus to flourish? still gluttonie, still carnality, sensuality still, still pride, still vsury, oppression, grinding of the poore; still all, and more then all: I say no more, but with *Iohn* the Baptist, *Repent, and amend, for the kingdome of God is at hand, When these Eagles shall be gathered together.*

The fourth Exposition.

THere is yet the fourth sense of these words, which I haue reserued for a conclusion of all: and that is *Gregories* anagogicall sense; who interpreteth them of the life to come: Christ with his body is corporally ascended into heauen; thither shall the Eagles bee gathered[u]: Hee is enthronized in the heauenly seat, thither will he lift vp his chosen also. This is that which hee speaketh in [x] *Iohn*; *Where I am, there shall my seruant be*: and in the *Apocalyps, To him that* [y] *ouercommeth, will I giue to sit with mee in my throne*: Our throne Christs, and Christs the Fathers throne; where we shall sit; not without him, but with him; *with me in my throne*: None shall bee with him, but his seruant; none shall sit on his throne, but *he that ouercommeth*: none shall be gathered, but the Eagles.

There

u *Quia cœlesti sedi incarnatus vester redemptor præsideo: electorum animas cum carne soluero: ad cœlestia quoq; sub euabo: Greg. moral. in Iob. lib. 39. cap. 14.*
x *Ioh. 12 26.*
y *Rev. 3. last.*

There shall our Eagles eyes behold him face to face, The Angels see him, and yet desire to see him: *Satiantes desiderant, desiderantes satiantur:* they behold him their fill, yet stil desire to behold him, and in his sight there is fulnesse of Ioy. This Pomgranate without dead seeds, this Rose without prickles, this wine not mingled with water: In Gods presence the Seraphims burne with charity, the Cherubims are splendent with knowledge. The Quire of Saints and Angels sing Lauds, Hymnes, and spirituall songs. *Peter* at a glimpse of this glory in the holy Mount cryeth out, *Bonum est*, it is good for vs to be here: then *Ecce quam bonum*, how good a thing it is to bee here for euermore. *Greg.*

Philip by a heauenly instinct, saith, Lord shew vs the Father, and it sufficeth; God is all-sufficient to suffice. Honours, riches, &c. are insufficient. They that haue mounted to the top of thē thinke still *vnum deest*, one thing is wanting to perfection: Oh miserable men how gape we after transitory and insufficient glory, and neglect that onely which is immortall. *Ioh.14.8.*

You haue your fruit in holinesse saith the Apostle, but the end is eternall life: *Bonus finis vita æterna, quæ finem non habet*; a good end indeed, of whose goodnesse there is no end; there ioy without sorrow, clarity without obscurity, securitie without wauering, plenty without surfet: Who will not mount with the Eagles to bee gathered to this glory? Infuse, infuse into our hearts thy grace (ô Lord) that with the wings *Rom.6.*

of Faith, Hope, and Charity, we may flie vnto thee, that we with all thy Eagles may be gathered to thy Kingdome, with thy Sonne; there to liue for euermore. To whom, and vnto thee, (ô Father) with thy blessed Spirit, three persons, one inuisible, and indiuisible God be praise, and glory for euermore,

AMEN.

Laus Deo qui dedit velle, & perficere.

FINIS.

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